

# ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

## CHURCHES

ON THE ROLL OF THE

## NATIONAL CONFERENCE.

FOUNDED A.D. 1882.

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1905.

VOL. III.

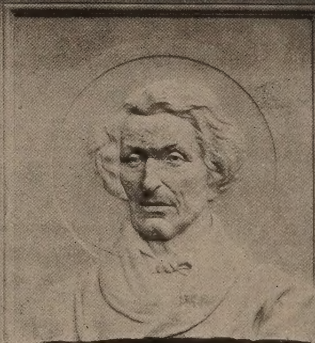
PART 32.

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TO  
**JAMES MARTINEAU D.D.**

THE GREATEST THINKER OF HIS TIME  
AND THE FOREMOST REPRESENTATIVE OF  
UNITARIAN THOUGHT. HE WAS A TEACHER  
OF IDEAL TRUTH, AND DURING HIS  
LONG AND SAINTLY LIFE OF 94 YEARS  
RENDERED INESTIMABLE SERVICES TO THE  
STUDY OF RELIGION AND PHILOSOPHY.  
HE WAS THE PREACHER AT THE OPENING  
OF THIS BUILDING 11 JUNE 1857.  
HE DIED 11 JANUARY 1900, AND UPON THE  
CENTENARY OF HIS BIRTH, 21 APRIL 1905, THIS  
MEMORIAL WAS SET UP BY RICHARD HEAPE.

*Thy soul was like a star, and dwelt apart  
Thou hadst a voice whose sound was like the sea.  
Pure as the naked heavens, majestic, free,  
So didst thou travel on life's common way,  
In cheerful godliness; and yet thy heart  
The lowliest duties on herself did lay."*



# ANTIQUARIAN NOTES.

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## James Martineau.

1805—1900.

The centenary of his birth suggested to Mr. Richard Heape—from its start one of the little group of men and women who has made possible the continuous issue of ANTIQUARIAN NOTES—the happy idea of further adorning Blackwater Street, Rochdale, by hanging therein the white marble memorial tablet, here pictured for the first time. As for the Bathe memorial,\* so again for this, the donor committed the carving of his offering to Mr. Harry Hems, of Exeter: the result speaks for itself. At Norwich, the city and the Octagon Chapel congregation, with friends from far and near, duly celebrated the event, the Mayor and Corporation attending in state the service, when there might have been seen in the Chapel, and not for the first time, the

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\* Reproduced on p. 59.

"Chamberlain's Mace," made of prisms of rock crystal mounted in silver gilt, bearing on the top the royal arms of the sovereigns. The old goldsmith, Augustine Stywarde, of Norwich, who made it in 1549-50, had little idea that his masterpiece would ever have been placed in a "conventicle," with the learned principal of Manchester College, Oxford, in the pulpit.

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A few items of interest connected with Dr. Martineau and his progenitors are here placed on record ; they are not all generally known. The entries of baptisms are extracted directly from the original register, of fifty-four skins, of the Octagon congregation, deposited in Government keeping in 1837 ; whilst the quotations from letters are taken from a correspondence with Dr. Martineau and with his sister Ellen—Mrs. Higginson—which began in 1880, and ended in August, 1898.

### Family Entries.

1752.

Nov. 28. *Philip Meadows, Son of David Martineau, surgeon, and of Sarah his Wife, of St. Saviour's, baptized by me,*

*John Taylor.*

1754.

April 25. *David, Son of David Martineau, Surgeon, and of Sarah his Wife, of St. Saviour's, baptized by me, John Taylor.*

1755.

July 2. *Peter Finch, son of David Martineau, surgeon,  
and of Sarah his wife, in St. Saviour's. Baptized  
by me,*

*Samuel Bourn.*

1756.

July 26. *Margaret, Daughter of David Martineau,  
surgeon, and of Sarah his wife, in St. Saviour's.  
Baptized by me,*

*Samuel Bourn.*

1758.

April 28. *John, Son of David Martineau, Surgeon,  
and of Sarah his Wife, in St. Saviour's. Bap-  
tized by me,*

*John Hoyle.*

1760.

June 25. *Sarah, Daughter of David Martineau, Sur-  
geon, and of Sarah, his wife, in St. George's of  
Colgate. Baptized by me,*

*John Hoyle.*

1764.

May 3. *Thomas, Son of David Martineau, Surgeon,  
and of Sarah his Wife, in St. George's of Colgate,  
Baptized by me,*

*John Hoyle.*

1798.

Sept. 4. *Robert, Son of Thomas Martineau, and  
Elizabeth his Wife, baptized by me, Pendlebury  
Houghton.*

1801.

*Rachel Anne, daughter of Thomas Martineau, and Elizabeth, his Wife, baptized by me, Philip Taylor, Minister of Eustace St., Dublin.*

1802.

*Sept. 3. Harriet, Daughter of Thomas Martineau, and of Elizabeth, his Wife, born June 12, 1802, baptized by me* *P. Houghton.*

There are no entries of the births or baptisms of James and Ellen in the register.

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### **Norwich.**

The beginning of the Octagon Sunday School is alluded to by Ellen, who, writing in 1880, says:—*That date will be 1822 or 23, to the best of my belief. The undertaking originated with two of my sisters, two of my brothers, and Mr. Dowson, but other workers were at once found. The chief difficulty was with the elderly "Deacons," who greatly objected; and for long, the children were taught in the pews. Time and energy conquered all.*

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### **York.**

Of his student days a glimpse is given us by James Martineau, in a letter dated the 23rd March, 1894:—*Though the image of Richard Shawcross's person is very dis-*





HARRIET MARTINEAU.

1802—1876.



*tinctly photographed upon my memory, it does not supply me with the materials for any serviceable characterisation. I was in my 1st year at York College when he was in his last, at a time when there was but little association, in either the classroom or the hours of recreation, between the Senior and the Junior students. He had, moreover, the somewhat solitary ways of a punctilious and dainty little man, careful of decorum himself, and not liking to incur the risk of liberties on the part of others. A rather pronounced courtesy, proceeding from real kindness of heart, secured him general goodwill; perhaps on terms too uniform to be compatible with strong attachments, of which I do not remember any examples. . . . I do not think I ever met him after his entrance on the duties of his ministry.*

John Hugh Worthington entered the College in 1821, the year before James Martineau: for two years he was junior minister of Cross Street Chapel, Manchester, and was engaged to Harriet Martineau, when, on the 4th July, 1827, in the twenty-third year of his age, "he was early summoned to his reward."† He, Franklin Howarth, and Francis Darbishire were bound to James Martineau "in common vows of duty and devotion." Alfred Paget, writing from Leicester, in 1894, says:—*I was a schoolfellow of J. H. Worthington at Rev. C. Berry's till he went to Manchester College, York. He was some years*

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† Stone in the graveyard of the Great Meeting, Leicester.

*my senior. It was James Martineau who informed me there of the serious illness of Worthington in the College yard at York, where I was then a lay student.*

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### **Dublin.**

The ordination of James Martineau took place on Sunday, the 26th October, 1828, in the Eustace Street Meeting-house. The proceedings, which were published in pamphlet form, acquired an exceptional value from the inclusion, as an appendix, of a summary by the Rev. James Armstrong, M.A., of the history of the Presbyterian Churches in the city of Dublin, "recording a memorial of many of those Ministers who were amongst the brightest ornaments of their name and profession." Concerning this publication, James Martineau, writing on the 5th February, 1892, says:—*My own copy is bound up in a volume with pamphlets of a similar character. I fear it is not likely to be met with now, unless on the dispersion by sale of some private library on the death of the owner. It was published by Messrs. Hodges & Smith, of Grafton St., Dublin,—a firm which, I believe, still exists, but under a different name. The distribution, however, took place, if I mistake not, chiefly from the vestry of the old Strand St. Meeting-house, under the supervision of the Rev. Dr. Armstrong, whose historical Appendix gave an exceptional value to the tract. If any copies, still unappropriated, are in existence,*



*they are likely to be in possession of his grand-daughter, Miss Armstrong, the artist.*

On the 18th September, 1896, in sending some biographical data of the Taylor family, he alludes to the Rev. Philip Taylor as *my venerable cousin and senior minister at Dublin*; and to the grandson of his brother Meadows Taylor, Mr. Frank Taylor, M.P. for Norfolk, who is a worthy and faithful representative of the family virtues and honours in the present generation.

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### **Liverpool.**

The register of Paradise Street Chapel contains one entry in the handwriting of Blanco White, that of "a dedication service at home in November, 1835, in which he consecrated our infant boy Herbert, a consecration perfected in death eleven years later."†

*On 18th November, 1835, Herbert, son of James and Helen Martineau, was baptized by me, Joseph Blanco White.*

When, a year or two later, this precious register was deposited with Government, it is James Martineau's hand which writes in it:—*The congregation assembling in the chapel or meeting-house called Kaye Street Chapel, and then in the chapel called Paradise Street Chapel, being his-*

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† Preface to "A Spiritual Faith," p. xvii.

*torically of the English Presbyterian, and doctrinally of no denomination, having no creed but the Scriptures.*

In December, 1895, he returned some carefully corrected proofs, *with the small insertions, which I have perhaps needlessly made. The old St. behind the Exchange at Liverpool (now occupied mainly by the Lancashire & Yorkshire Railway Station) was always spelled with an "e" at the end.*

In 1887, the author of "A History of Renshaw Street Chapel" was rewarded for his labours by receiving a letter from James Martineau, in which he said:—*I greatly value local memorials of this kind, when worked out with the scrupulous care which you have evidently bestowed upon this volume. And in this case, the interest is deepened by the many personal memories awakened by the text of almost every page.*

On no less than forty-three occasions did he commit to their graves, in the Renshaw Street Chapel burying-ground, the mortal parts of members of the Paradise Street congregation. Those who had intimate knowledge of this sacred spot will remember one grave—solitary and apart from all the rest—immediately outside the door which led into the now vanished vestry and chapel. In it, on the 18th January, 1837, was laid all that can die of the Rev. Isaac Perry, to whose school at Norwich, in 1813, Harriet Martineau and her sister

Rachel had been sent. The last twelve years of his life were spent in retirement at Liverpool. Writing on the day of the funeral Blanco White says || :—"I am just returned from seeing the Rev. Mr. Perry—a Unitarian minister, who, living near me, had called three or four times upon me—laid in his grave. This is the only funeral which I have attended, on purpose, during my long residence in England. But, I knew there would be very few at the funeral, and wished to show this mark of respect to the deceased, as well as to my new religious connection. The more I know of that small body of people, the greater is my regard for them. There were but three members of our society present : Mr. Martineau, who officiated ; Mr. Thom and Mr. Archer, as mourners ; to these I made a fourth, in the character of a sympathising friend. *Sunt lachrymæ rerum*—and I could not prevent one rolling down when the coffin was let down."

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### Symms.

On being told that the writer of a certain hymn, which he thought *probably American*, was an English-woman of his own communion, he wrote in March, 1886 :—*Accept my thanks for so kindly satisfying the curiosity which previous enquiry had excited, all the more because, in doing so, you disclosed a new accomplishment in a friend.*

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|| Life of J. Blanco White, edited by John Hamilton Thom, 1845, ii., 273.

### Coining a Book Name.

When "Vestiges of Protestant Dissent" was nearly printed, in 1897, and it became necessary to give the pages their title, James Martineau, in addition to many points of detail he had previously given, largely solved the knotty question, writing thus to the compiler of it:—"I heartily wish, though I cannot sanguinely hope, that your valuable historical labours may check the tendency of our fellow-worshipping people to lose sight of the fundamental anti-dogmatic principle of their forefathers. The protesters against the abuse of the name 'Unitarian' are, I fear, a small minority; the great mass of our congregations being as much wedded to their type of 'orthodoxy' as the professors of the Westminster Confession of Faith to their ampler formulary. Under present circumstances the question of title is difficult. On looking over your table of contents, I fancied that the whole would be covered, and not more than covered, by such a phrase as 'Documents and Vestiges of Early Nonconformity of' (proper descriptions of the geographical range). If this phrase seems to promise too much, as if a view were offered of the whole of the local Nonconformity, it might be limited by saying 'Some Documents and Vestiges.'

"The term 'Anti-trinitarian' is, I think, still more misleading than 'Unitarian' as applied to the old congregations legalised under the Toleration Act."



**“Record of the  
Provincial Assembly.”**

Shortly after the Provincial Assembly of Lancashire and Cheshire decided to print “The Record,” James Martineau, then its senior member and in his ninety-first year, gladly consented to answer any questions he could as to the biographical data of the many ministers on the roll. To save him the trouble of writing too much, personal interviews were arranged between him and the compiler who had been trusted by the Assembly to edit the work. “The Record” had been made possible in consequence of the collecting and tabulating of the data a few months before by the editor, on the initiative of the Widows’ Fund, founded in 1764, the original MS. volume being lent to the Assembly for the purpose.

As showing his interest in the work, the following notes are given as examples:—*22nd Jan., 1895. The knowledge that I have of the personnel of the Lancashire and Cheshire congregations shall be freely at your disposal if you will favour me with a call, &c.* Desiring to alter the time of an appointment he had made, he writes on the 27th of the same month:—*Since my note defining the time of our interview, I have had a summons to an important drawing-room meeting for promoting public house reform on the Gothenburg or Bishop of Chester’s plan. This I am anxious to attend; but as I have pledged the same*

*hour to you I am dependent on your permission. Can you give me the same time on the next day, or if this does not suit could you lunch with us, and by coming at 1 p.m. get part of our talk before, and finish up afterwards in my study?*

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**Translates an involved  
Latin inscription.**

In his ninety-third year, away at The Polchar, Rothiemurchus, N.B., he offered the compiler of "Midland Churches" his translation of the inscription on the memorial tablet to the Rev. Joseph Porter, then in the Presbyterian Meeting-house, § Alcester. He accompanied his rendering with a letter, dated the 2nd August, 1898, in which he playfully remarked:—*I do not wonder that you could not get to the end of Joseph Porter's record, without longing to telegraph to his biographer for an explanation on the questionable clause. The inclosed*

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§ Needlessly and ruthlessly sold, on the 28th August, 1901, for some £250!! The carved oak, stone font, brass candelabrum with the dove and olive branch, gate-legged vestry table, given away for a paltry £100: the text of the last sermon preached from under the fine sounding board might well have been—"A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers" (Ps. lxxiv. 5, 6). Evidently Benjamin Maurice, minister there for thirty-nine years, at an average yearly stipend of £20—faithful in preaching, constant in visiting, ever keeping alive the flame of pure worship in this cunningly adorned sanctuary—left no successor in the Midland Christian Union, formed, in 1865, to take the place of the Warwickshire Tract Society, which had existed from 1806 for "the diffusion of religious knowledge." The M.C.U. has for its object "the promotion of the interests of Christianity." Verily, verily, our fathers had the tabernacle of witness in the wilderness, and we are the children in whom there is no faith.—G.E.E.

*translation will show you my interpretation of it. There is not much amiss with the latinity; but the thought itself does not run quite clear.\**

On Easter Day, 1905, a company of worshipping Christians, at their morning service, conducted by the Rev. David Evans, of Cribyn and Capel-y-groes, passed in silence this resolution, now recorded in their minutes :—

*This meeting of the Aberystwyth congregation of Unitarians records its appreciation and memory of James Martineau, his sermons and his writings, and of their influence upon the thought of the present age.*

“Whatever,” writes his latest biographer, the Rev. J. Estlin Carpenter, M.A., “may become of his systematic works, his sermons will be always part of the best English libraries of devotion; and they will prove the truth of his life-long conviction that the trusts of religion, which underlie its varying historic forms, can be stated in language which speaks to universal experience and reveals the thoughts of many hearts.”

His ninety years ever saw in him “a self-dedication to the perfect life”; and with him we too would “stand to the lonely post on the battle field, and wait the rescue or be content to fall.”

G.E.E.

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\* For the Latin, see *Monthly Repository*, 1823, p. 160; for Dr. Martineau's translation, see “Midland Churches,” 1899, p. 11.

## Martineau.

Honour to thee, great soul, of mien sublime,  
 Thou undulation o'er the deep of time  
 From th' essence of the Over-soul's delight.  
 Thou visitant from nests of hope and light.  
 Proud hero of the spirit world, that freed  
 Religion fair from rusty, clanking creed  
 And formula,—restored her loveliness  
 To hearts ensickened with the gaudy dress  
 Of that usurper, superstition. Slave  
 To none but liberty; unfettered, save  
 For the bondage of a sweet communion  
 Of whisperings rare with a Divine Unknown.  
 Thy face, 'tis said, did radiate its Presence,—  
 Kissed by dewdrops of ethereal essence.  
 A Christ thou art: to needy hearts that pine,  
 A saviour divine.

DAVYDD IVON.



## “Davis, Castell Hywel.”

Amongst the manuscripts in the Welsh Library, Aberystwyth, is a holograph of the Rev. David Davis; being an address to the members of his congregation at Llwynrhydowen, at the time of the division amongst them, which resulted in the formation of the Panty-defaid congregation in the year 1801. It is written on both sides of a single sheet of paper, 8"  $\times$  6 $\frac{1}{4}$ ", and was given to the University College of Wales by his great-grandson, Mr. John H. Evans, solicitor, Newcastle Emlyn. It is one of the very few extant specimens of the old poet preacher's handwriting, and is here printed probably for the first time.

*I aelodau Llwyn,  
ar ymranniad presenol.  
Goddefwch oll air o Gyngor.*

1. *Chwi oblegyd Barn neu resymmau eraill ag sydd yn ei gweled yn ddyledswydd arnoch i ymneillduo er mwyn cael Gweinidogaeth arall mwy boddol, Ymadewch mewn tangneddyf, a Duw Hollalluog a'ch bendithio.*
2. *Chwi ag sydd yn bodloni i'r Weinidogaeth ac yn amcanu aros tani; byddwch sefydlog, cynhaliwch breichiau eich gweinidogion a'ch cyd-addolwyr; fel y mae'n gymmwys i eraill ymadael, y mae'n ddyledswydd arnoch chwi gadw 'nghyd yn gariadus o unfryd, onid ydych am wanhau'r achos ac i ddigalonni eich gweinidogion. Y peth callaf a gorau yng olwg Duw a dynion, yw i bob un sefyll yn ei briodol le a chyda'r*

*Blaid y mae ef yn dewis—a pheidio arferyd twyll gweniaeth na derbyn wyneb. Gadewch i Blantos a phobl y gymydogiaeth wneuthur fel y mynnont, dangosed pob aelod heb rith ymgymmysgu, beth y mae ef yn ddewis.*

*Amcan cyntaf y gynnurf hon oedd, ymranniad hollol a thyna raid fod ei Diwedd olaf,—Canys i ba beth mai gwahanol Dai, gwahanol weinidogion, a gwahanol Gymundeb, yn dda: ond tu ag at hollol ymadael. Nid allyff fod yn ddoeth nac yn gyssurus i neb uno yn y cymundeb newydd, ag nad yw wedi llawn fur-iadu gadael yr hen gymundeb. Bydded pob un sicr a sefydlog yn ei feddwl a'i Broffes ei hun.*

*Eich ufydd was,*

*Da. Davis.*

[TRANSLATION.]

To the members of Llwyn,  
on the present division.

Bear all a word of advice.

1. You who, from Opinion or other causes, believe it to be your duty to withdraw for the sake of having another ministry more satisfying, Leave in peace, and may Almighty God bless you.
2. You who are satisfied with the ministry and intend to stop under it, establish yourselves. Support the arms of your ministers and fellow-worshippers; as it is wise for others to leave, so is it a duty upon you to keep together in love and concord, unless you want to weaken the cause and discourage your ministers. The wisest and best thing in the sight of God and men is for every one to stand in his appropriate place, and with whichever party he chooses, and not to practise deceit, flattery, or hypocrisy. Let children and people of the district do as they like, but let each member, without a shadow of double-dealing, show his own choice.

The first aim of this trouble was a total division, and that is what its last ending must be.—For what are various Meeting-places, various ministers, and various communions good for: except to separate altogether? It cannot be wise nor comfortable for any one to join the new communion, who has not wholly intended to leave the old communion. Let every one be certain and established in his own opinion and profession.

Your obedient servant,

Da. Davis.



